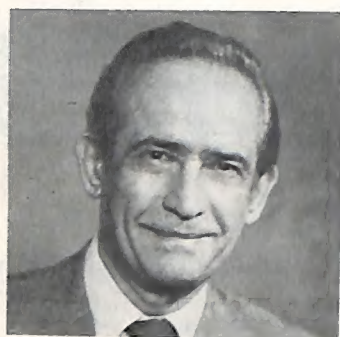


# EVANGELISM: HEART OF CHRISTIAN OUTREACH

By G.H. Chopourian, Editor



In the November 23rd issue of *HAYRENİK* a news item in our AMAA NEWS was made the subject of an editorial.

The hypercritical editorial was directed against the following news item: "Christian Witness to Turks in Europe: It is estimated that 1,000,000 Turkish guest workers are spread over many parts of

Europe, including England, Germany and Austria. The workers are unemployed Turkish citizens trying their luck outside of Turkey.

There are many missionaries to these Turks in these countries, among whom we also have Armenian Evangelists. We believe that this is a great opportunity for all of us to bring the Christian Testimony to such workers, win them to Christ, so that on their return to Turkey they will become instruments of salvation to 'the hard-to-penetrate Muslim elements'. The AMAA is willing to assist missionaries in Europe in this important witness." (AMAA NEWS, September 1977).

The editor has made numerous surprising statements to the effect that: (1) He is "ashamed on our behalf" for suggesting "witnessing" to Turkish workers in Europe; (2) It is unbecoming to evangelize people in this age of sophistication; (3) He fears witnessing to Turks in Europe would be damaging to Armenians in Turkey; (4) Evangelism in our advanced contemporary age is the consequence of ignorance, intolerance and narrowmindedness.

The right of an individual to express his opinion cannot be refuted. The editor has all the right to differ with us. But, he would have been more credible (believable) if he were more balanced and objective in his treatment of the subject. One suspects that the editor was either: (1) Carried away by a letter he received from an Armenian evangelical who objected to the "brief news item;" (2) Does not understand the purpose of the Christian Church which is defined as "mission" (broadcaster of the Good News in Word and Deed) by most theologians; or (3) Wishes to take a few unreasonable gibes at an organization whose heart-felt purpose has been and continues to be to serve Armenians and elevate those among them who cannot do it unassisted.

The editor has also made numerous errors, the lesser ones being the mistaken translation of "missionary" and "evangelists". But more seriously he has: (1) Given the wrong impression to the public that the AMAA has missionaries in Europe, which it does not; (2) Transmitted the false impression by his rhetorical editorial, instead of rational language, that the AMAA is "declaring troop movements" ("zorasharj") to convert Turks to Christianity; (3) Created an opinion that the AMAA is shifting from its support of Armenians to others. The readers of the editorial in Armenian are likely to receive those damaging impressions because the editor has treated the subject neither historically nor objectively, but rhetorically. This impression should be corrected for the work of the AMAA has been, almost exclusively, for Armenians.

Why should the editor conclude that serving others and specifically evangelizing the Turks in Europe will be harmful to Armenians in Turkey? If he is that concerned about harm that could be brought on Armenians in Turkey, he might wish to eliminate often-used anti-Turkish statements in his paper. I wish he would be gracious enough to let us do our Christian work which we know brings goodwill.

For example, Moslem Arab graduates of Haigazian College have been found in the halls of the United Nations who have proudly announced their knowledge of Haig and Vartan and the Armenocide. Further, Turks who have been converted in Europe and returned to Turkey, have shown friendship and warmth to Armenian Christians. We have no knowledge of any conversions by Armenians but, we do know that there are Armenian evangelists working among Turks. Consider the following example of a friendship that developed between an Armenian and a Turk as a result of the latter's conversion. A Turkish engineer student, converted to Christianity by personal acceptance of Christ as Savior and having returned to Turkey, noticed the name of a church "... Evangelical ...". He knocked at the door of the Church and when the leader came out, he inquired as to what 'evangelical' meant. On being told that it meant a loyalty to the Good News, the Bible, he said he was an evangelical himself, embraced the Armenian and exclaimed joyfully: "We are true brothers. We are in Christ who makes us one. Thanks be to God."

The work of the AMAA has been for Armenians and will continue to be so, but where we can extend the biblical "crumbs" from our tables to others as "tithe" offerings of those desirous of extending the Gospel to others, we shall not be intimidated to do so. Afterall, we, who pride ourselves as Armenian Christians, should readily acknowledge that the Gospel was brought to us by others than Armenians. Witnessing continues to be the fundamental challenge of Christianity, and we want to be true to Christ within our abilities and limitations. As the Reverend S.K. Sulahian, the former pastor of the Armenian Evangelical Church of New York, now retired, has stated in his sermon entitled "Forgive Us Our Virtues"—"When you read the Gospels you will notice two things: First, Jesus leveled his strongest attack at people whose respectability had made them scornful, whose religion had made them proud and unteachable, whose patriotism had made them exclusive, and whose wealth and power had made them irresponsible."

This editor's prayer continues to be that someday, a miracle will occur in Turkey and a "Turkish Christian Church" will be established, small as it may be as a beginning. "Is it possible to expect," the editor of *HAYRENİK* asks, "the conversion of the intolerant, hate-loaded Turk?"

Why not? Just as great sinners have been brought to personal salvation in Christ? We Armenians must stand as faithful witnesses to Christ and be evangelists both to ourselves first, as Jesus said of his having come to the Jews first, and to others next. *Afterall, evangelism is the heart of Christian outreach.* "As we have opportunity," says the Apostle Paul, "let us do good to all men, but first to the household of God."

We wish to stand faithful to the "priorities" in that order and pray God will approve our posture to "obey God rather than men".

# WE NEED PEOPLE WITH DREAMS

MEHAGIANS, "THE DREAMERS"

The following words of tribute were spoken by Rev. Edward S. Tovmassian, Associate pastor of the United Armenian Congregational Church, at the Testimonial Banquet honoring Mr. and Mrs. Mehagian, founders of the Haigazian College, on October 22nd, in the Athletic Club in Los Angeles, California and sponsored by the Haigazian College Trustees.

"I want to make two statements:

First: the most powerful thing in the world, even more powerful than the Atomic Bomb, is an idea.

Second: Even a powerful idea will not germinate, unless there is a man or a woman who believe in the idea, who espouse it wholeheartedly, pursue it at the cost of great personal sacrifice, stand behind it and bet their lives to make the seemingly impossible idea a reality.

We are honoring such a couple this evening.

Some twenty or more years ago when Mr. Mehagian revealed to some of us his dreams about an Armenian College almost all of us thought the idea to be equivalent to discovering a new continent somewhere beyond the limits of



the exciting world of our time. Fortunately, there were some other courageous people—such as Philiposian, Barsumian, Puzant Kalfayan and others—who shared Mr. Mehagian's dream of establishing a College to memorialize seven Armenian Evangelical Colleges that existed in Turkey before the First World War, and show to the entire world and to the Turks—the butchers and assassins of the Armenian people—that the Armenians are still alive, that they are a creative,

progressive and education-oriented people and nothing and nobody will be able to stop them from building schools and churches and cultural buildings. Today, that dream is a reality. It has survived one of the bloodiest civil wars of our time, the Lebanon Crisis, which shook the entire Middle East for two years.

This evening we salute this man and the woman beside him, not behind him, because both the dream and its reality has been a family affair.

We thank God for the Mehagians and for what they achieved together; for the investment of not only money, but of time, talent, energy and for their dedication to the Haigazian College which has been a life-time one; for their vision and Dream Glorious realized in the lives of so many grateful graduates and alumni all over the world, especially those here tonight making this day the crowning day of their lives.

We all admire and love you, Mr. and Mrs. Mehagian. May God bless you. Long live the Mehagians. Long live the Haigazian College."

THE AMAA NEEDS PEOPLE WITH DREAMS.

## The Inspirational Corner

Life is short no matter how long we live. We who are living and growing older every year *know that well*. If we reduce a life time of seventy years to a single day from seven o'clock in the morning to eleven o'clock at night, our life span runs like this: 7:00 a.m. you are born; 10:25 you are 15 years old; 1:51 p.m. you are 30 years old; by 6:25 p.m. you are 50 years old; 8:42 p.m. you are 60 years old; by 11:00 p.m. you are 70 years old; and if you live beyond 70, you are approaching midnight.

But counting your days and years in this manner does not make you wise. How can we acquire wisdom? The psalmist's answer, "Fill us each morning with your constant love. Let us see your mighty deeds. Lord our God, may your blessings be with us." (Verses 14, 16, 17 Good News Version).

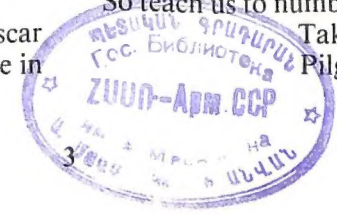
Unless we include God's love, deeds and blessings in the counting of our years, our counting will be meaningless numbers. Our lives will be weeds, a dream or just dust.

Two theologians of our time, Paul Tillich and Oscar Cullman, have helped us to distinguish two kinds of time in

the New Testament, *Chronos-time* and *Kairos-time*. Chronos-time is the chronological time with its everyday occurrences and historical time. Kairos-time is God's time, infused with meaning and purpose. Kairos-time is like the red mercury in a thermometer, it interprets the meaning of events. It is God's time. It is time with God's purpose. It is fulfilled time. "When the Kairos-time had fully come, God sent His Son" says Paul (Gal. 4:4). Kairos-time cannot be measured by clocks or calendars but only by fulfillment of God's purpose. When Jesus began his ministry he proclaimed "The Kairos-time is fulfilled, and the Kingdom of God is at hand" (Mark 1:15). Life lived only in terms of chronological time is like a dream, weeds, or dust. When God touches our lives, we experience meaningful purpose. We live not only in Chronos-time but also in Kairos-time, God's time. Wisdom consists in living in Kairos-time, experiencing God's deeds, blessings and love.

So teach us to number our days and we shall be wise.

Taken from the *Pilgrim's Progress* Pilgrim Arm. Cong. Church, Fresno, CA



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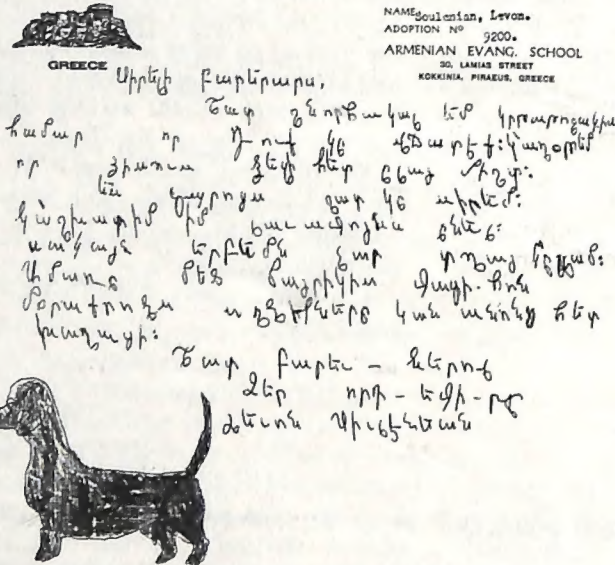


# THANK YOU'S OVERWHELM US

There is a temptation to underestimate the gratefulness of persons who receive assistance. We have heard it said often "he bites the hand that feeds him". A few maladjusted people who may react badly to the benevolence of others, establish wrong impressions. They are like the rotten apple that spoils the basket. Our experience in the AMAA office is overwhelmingly positive. It is perhaps because the Association also uses assistance provided for the cultivation of generosity in others.

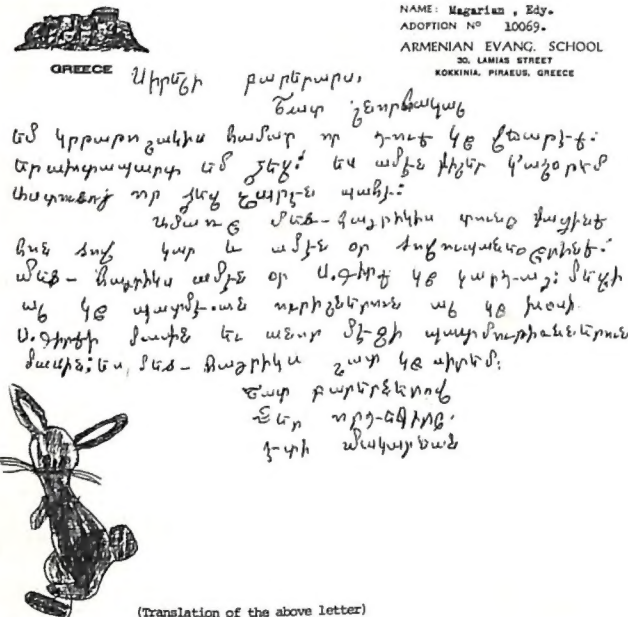
To build up your own confidence in the goodness of people, we provide below sincere gratitudes from children, youth and adults.

The Rev. K. Demirjian's letter brought many greetings from the children. He writes: "We all thank you very much for your interest and generous contributions. As you see we have this year only 46 pupils, eight less than last year. We shall be more than grateful to you if you could kindly not cut the allowances of the eight pupils. I trust you will take our request into consideration."



(Translation of the above letter)

My Dear Sponsor:  
Thank you very much for the tuition you are paying for me. I pray that Jesus be with you always.  
I like my school very much. I try to do my best. Sometimes I am a bad boy. During Summer I went to my grandfather in the village. My aunt lives there, I played with my aunt's daughters.  
With much love,  
Your adopted child - Levon Soulenian



(Translation of the above letter)

My Dear Sponsor:  
Thank you very much for the tuition you are paying for me. I am grateful to you. Every night before I go to bed I pray God to keep you from every harm.  
During Summer I went to my grandfather's house which is near the sea. Every day we all took sea baths. Every day my grandfather reads the Bible. He tells us about the Bible. He tells about the Bible to many other people too. I love my grandfather very much.  
With much love,  
Your adopted child - Ety Magarian

December 1, 1977

The Scholarship Committee of the A.M.A.A.,

I would like to express my sincere gratitude for the scholarship which I received from you. I am honored that such a fine organization as the AMAA is helping me with my education. It is truly appreciated and will be thought of constantly as I strive to do my best and prove worthy of your assistance.

So that I too may help others as the AMAA has helped me, I wish to make a donation in the form of sponsoring a child. I understand that it costs 50.00 per year. Enclosed is a check for \$10.00 as part payment for this year. Although this is very minimal, at present, it is my small way of expressing my thanks and feeling a part of helping others. This is only the small beginning of what I hope to be my growing and continuous giving to others through the AMAA. I would also like to offer my services any time I may be of assistance to you.

Thank you so much again.

Sincerely,  
Joanne Dokouzian

December 11, 1977

Dear AMAA:

I am sending this little gift to show how much I enjoy reading your monthly magazine. It is a blessing to many. May God bless you in your work of spreading the Gospel.

Yours in Christ,  
Miss A. Keishian

December 5, 1977

Dear AMAA:

We would like to sponsor a child's education in Memory of our dear uncle, Levon H. Tourian. God bless you all for the good work. Do wish we could do more—Paul and Ann Sheets.

December 7, 1977

Dear AMAA:

Please accept the enclosed two checks for the AMAA and the Institute of Armenian Blind and Deaf, in memory of my father, the late Rev. Roupen Kayayan of Paris, France.

God bless you all for the wonderful work you are doing for the less fortunate.

Sincerely,  
Naomi Davidian

We are in constant struggle with the question of listing names of donors and amounts donated. We have refrained from doing so, because of the fear of destroying dignity of serving Christ. We have, however, listed Endowment Funds, because such funds are not distributed but retained for investment purposes with the income being distributed to good causes. We have been privileged to have the following in Endowment Funds in the last five months:

1. From the Trustees of Gullabi Gulbenkian Foundation, Mr. Gould R. Kardashian, President; Mr. Edward Gulbenkian, Treasurer \$25,000
  - (a) For Haigazian College \$12,500
  - (b) For AMAA's U.S. Projects \$12,500
2. Mrs. Virginia Hanson 500
3. Arousiag Joy Kassouny Endowment Fund 1,685
  - (For SMS and Haigazian College)
4. J. Topalian (South America) 2,000
5. June Zabelle Jorjorian Yoseph 1,000
6. Satenig Hagopian Memorial Fund 1,000
7. Satenig Hasserjian Memorial Fund 1,000
8. Mihran Dokouzian Memorial Fund 340
9. Richard Donchian 1,000
10. Dr. K. Tanaka 200
11. Tashian Bros. Educational Fund (Total, \$16,000) 3,000
12. Paul & Arousiag Iskiyan Theol. Fd. 2,000
  - (From Mrs. Flora Sarkisian)
13. J.G. Jameson Fund 1,000
14. Dr. Rendel Levonian 10,000
  - (a) For Haigazian College & Levonian Fund \$8,000
  - (b) For Haigazian College & AMAA General \$2,000



Benefactors Hovnan and Edward Tashian brothers of Belmont, Mass. with the Executive Director, Dr. G.H. Chopourian



## DIVIDENDS UNLIMITED

Surely you want to have unlimited benefit from your investment.  
You can!

How?

By investing in the future well-being of young lives—IN THE CHRISTIAN EDUCATION OF YOUTH.

There is no way ever to measure the full impact of this kind of investment. Come alive, invest in something fundamentally VALUABLE.

For many Armenian youngsters living in the Middle-East today, an education is not only essential for their growth, but also for the continuation of their Armenian Heritage. Their lives have been a nightmare, living with fear, death, and occasionally hunger.



*For he who shares with his people  
Their sorrow and agony will feel a  
Supreme comfort created only by  
Suffering in sacrifice. And he will  
Be at peace with himself when he dies  
Innocent with his fellow innocents.  
(Kahlil Gibran)*



THE NEED IS URGENT!

INVEST TODAY!

YOU MAY HELP BY INVESTING JUST:

\$50 to help educate an Elementary child  
\$100.00 to help a High School child.

or

By calling us for information in the event you  
wish to pay for the full yearly tuition of a child.  
(201) 265 - 2607 or 2608

Fill in the coupon below and mail it to: ARMENIAN MISSIONARY ASSOCIATION OF AMERICA, INC.,  
140 Forest Avenue, Paramus, N.J. 07652.  
(The A.M.A.A., founded in 1918, has been in the forefront of service for 60 years. Contributions are tax deductible).

I wish to sponsor the tuition of a

- ☐ boy ☐ girl in  
☐ Elementary School, \$50 a year  
☐ High School at \$100 a year  
☐ Enclosed is my payment  
☐ Please bill me

- ☐ Instead of sponsoring,  
enclosed is my contribution (\$\_\_\_\_\_)  
☐ Please send me information  
on full tuition support  
☐ Please send more information

NAME \_\_\_\_\_  
ADDRESS \_\_\_\_\_  
CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

## AMAA CHILD EDUCATION SPONSORSHIP A BARGAIN TERMED INCREDIBLY INEXPENSIVE

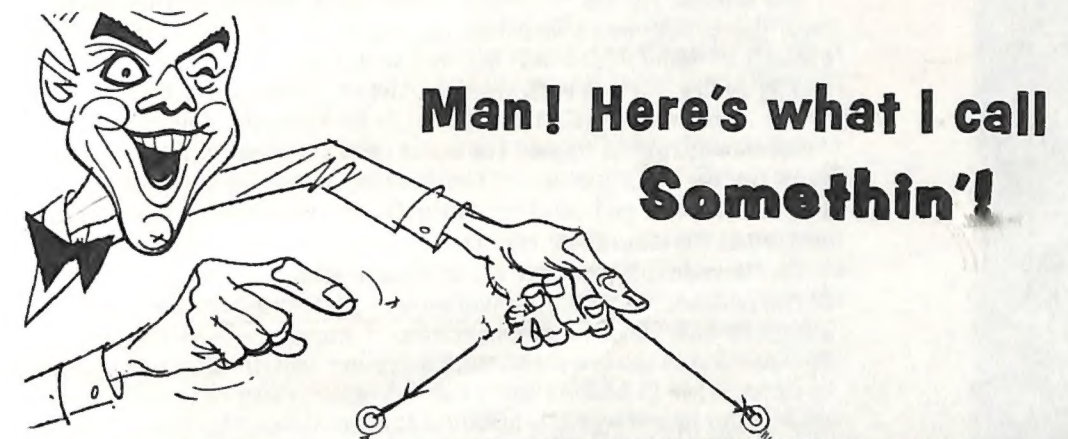
Mr. Bill Murphy, International Relations Chairman of the Kentucky-Tennessee District of Kiwanis International, is all for us. He believes intensely in the AMAA's Child Education Sponsorship Program and has been promoting it with enthusiasm and zest. Why? Because he believes it's a bargain to be a sponsor. "Only one Dollar per week per club!" he writes to the clubs and their Lt. Governors, and challenges them to a competition.

We reproduce below the sample of his promotion literature of our sponsorship with the Kentucky-Tennessee Kiwanis Clubs which have been pitched against each other in competition. If you are a Kiwanis Club officer or member, perhaps you'll want to start a competition between clubs in your District. If you belong to an *organization, auxiliary, club*, perhaps you'll be challenged to give thought to introduce the sponsorship idea to your group.

Yes! It's somethin'!

Yes! It's a bargain!

Join the movement!



### INTERNATIONAL RELATIONS BULLETIN! SUBJECT: ADOPTION OF A CHILD ABROAD!

Up until a week ago, TENNESSEE was leading KENTUCKY in the total number of children ADOPTED through the Armenian Missionary Association of America.

n o w —for the first time KENTUCKY takes the lead when the Louisville Kiwanis Club went all out to adopt 6 children at one time!

M A N ...oh ... MAN! THAT IS WHAT I CALL SOMETHIN' !!!

The score today: Kentucky. .... 19 adopted children abroad  
Tennessee..... 14 adopted children abroad  
T O T A L ..... 33 adopted children abroad

It is still not too late, Lt. Governors! Let's see if we can not reach at least a total of 50 BEFORE October 1st!  
Just 17 more will do the job!

FROM: Bill Murphy, International Relations Chairman, K-T District

Fill in and mail to:

Armenian Missionary Association of America, 140 Forest Ave., Paramus, N.J. 07652  
Gentlemen:

I am impressed with the AMAA's Child Education Sponsorship Program and would like to introduce it to my group.  
Please send information available.

Name \_\_\_\_\_  
Address \_\_\_\_\_  
(Street)  
\_\_\_\_\_  
(Town) (State) (Zip)



# THE EXECUTIVE DIRECTOR REPORTS

## IMPORTANT CEREMONIES

## IN BUENOS AIRES AND SAO PAULO

The Executive Director of the Armenian Missionary Association of America, Dr. G.H. Chopourian, was authorized by the Board of Directors to proceed to South America to engage in important missions in Montevideo, Uruguay; Buenos Aires, Argentina; and Sao Paulo, Brazil.

### INAUGURATION OF THE AMAA HEADQUARTERS

The interest of the Armenian Missionary Association in South America, in existence since the 1930s, was sharpened beginning about 1968. The First Armenian Evangelical Church of Montevideo was assisted with the purchase of a building in September, 1975, and its dedication was performed in August, 1976 by the Rev. Bernard Guekguezian, Pastor of the Armenian Presbyterian Church in Paramus. The Church has had a need for an Armenian-speaking pastor for some years now and Dr. Chopourian's mission was to work out the calling of a minister for the Church by mutual agreement and participation. The AMAA will provide substantial financial assistance for placement of a minister there as soon as the Church determines to call a shepherd for the flock.

On Saturday, November 12, 1977, the inauguration services of the Rivadavia building of the AMAA Branch of Argentina was performed ceremonially in the presence of a large audience and with the participation of important community leaders. The building on Rivadavia Avenue is a three-story structure and the avenue on which it stands is paralleled in importance to Manhattan's Fifth Avenue, except that Rivadavia Avenue is the longest of its kind in the world—1,800 kilometers in length. The building was purchased by the AMAA in December, 1976 so that the AMAA Branch of Argentina might be headquartered there. The Executive Director was privileged to pull down the curtain over the plaque over the entrance of the building with the words, "I OPEN THESE HEADQUARTERS FOR THE GLORY OF GOD AND THE SERVICE OF MEN." Following Dr. Adolph Kayian's oratorical opening words, His Grace Archbishop D. Papken Abadian, representing the Armenian Church, cut the ribbon to the entrance of the building and Mrs. Romelda Jivelekian, wife of the President of the AMAA Branch of Argentina, used keys to open the door to let the public in.

The newly-renovated and beautified building was the scene of a jubilant gathering with standing room only and the program of the evening listed important representatives of all the communities. The participants in the program were: His Grace Archbishop D. Papken Abadian, head of the Armenian Church; Father Gghemes Maljian, representative of the Armenian Catholic Church; Rev. Hovsep Balian of the Armenian Evangelical Congregational Church of Buenos Aires and Rev. Hovhannes Ekizian, pastor of the Brotherhood Church. They all made supportive statements of the newly-established AMAA Branch, particularly His Grace Archbishop Abadian, who added his prayer to the effect that the Branch will be one more useful Armenian service organization.

The impact of the Branch has already brought gratifying results for the work of the AMAA. Two families set up Endowment Funds. The Loutfig and Romelda Jivelekian Family established an endowment fund in the amount of \$10,000, the income from which will be used for evangelistic work in Argentina. The second endowers were Mr. and Mrs. Jirair Topalian, non-Evangelicals, who set up a fund for \$2,000, the income from which will be used for the education of two deprived children overseas. Their response was motivated by the spirit prevailing and the story of the visionary undertakings of the AMAA.

### DEDICATION OF THE SAO PAULO CHURCH SANCTUARY

The Armenian Evangelical Church of Sao Paulo constructed their church about 1952 with the purpose of providing spiritual edification to Armenians in the City. The Armenian Missionary Association assisted the Church with a loan and later turned the loan into a grant. The Church leadership had desired that the consecration of the Church be done by an AMAA representative, but for good reasons, the Executive Directors in the past were somehow not able to proceed to South America for that consecration service. On the occasion of the 50th Anniversary of the establishment of the Church, 25 years earlier than the Church building, it became the privilege of the present Executive Director, Dr. G.H. Chopourian, to perform the consecration service.

The Armenian Evangelical Church of Sao Paulo is a lively and popular Church as was demonstrated by the November 18th banquet held on the occasion of its 50th Anniversary where the Executive Director of the AMAA was the guest speaker. His message outlined the essential contributions of the Armenian Evangelical Movement to the Armenian people. More than 250 people graced the tables and the program included vocal selections by the Church Choir and solos by the Misses H. Gayzagian and Sossie Amiralian with the ceremonial cutting of the large anniversary cake by all the priests and pastors present. All the organizations were represented at this beautiful banquet M.C.ed by Mr. Arturo Seraydarian.

The dynamic pastor of the Armenian Evangelical Church of Sao Paulo, Rev. Moses Janbazian, has made a great impact on the Armenian community, but also on the young people. For the latter's sake, he has worked hard and built a playground with a full-size basketball court. Even soccer is practiced on this basketball-size playground. The Church also has a mission to Preto where 12 - 15 families participate in services when the 1,000 kilometer round-trip distance is undertaken by the Pastor and his colleagues; it also has a weekly mission at Ferraz, a one hour ride from the Church. In addition, the Church is involved in welfare to needy people, a theological fund has been raised to support the tuition of one student, and its pastor has been loaned to the only Armenian Day School in town where he spends a few hours each morning supervising the school in addition to teaching the Armenian language course to the top class of the eight-grade school. In the past, the school has had over 500 students but counts about 165 today.

The Annual Minutes of the Church indicates that the Church has voted the establishment of an AMAA Chapter. Mr. Hampartzoum Moumjian has been assigned to Chair the Committee composed of Rev. Moses Janbazian, George Gazubayukian, Hrad Kalubeck, Ascension Kouyoumjian, Arturo Seraydarian, Sossi Amiralian and Sarkis Avedikian. The Church Council voted to plan and execute a 60th Anniversary Banquet and we have reserved the period between August 15 and September 10, 1978 for that event at which there will be an AMAA representative.

All in all, the assigned missions for the three major cities in the three countries were accomplished. The 10,000 Armenians in Montevideo, 12,000 in Sao Paulo and 40,000 in Buenos Aires are active and awake facing, however, the same opportunities (Armenian Renaissance through Day Schools and Heritage Emphasis Programs, for instance) and difficulties (assimilation, religious complacency, for instance) as we do here in the United States.



**ՀՈՒՐԵՐ ԾԱՌԱՅՈՒԹԵԱՆ ՄԵՐ ԿԵԴՐՈՆՆԵՐԷՆ**

Հետեւեալ քարի գալուստի խօսքը ուղղուած Միութեանս Վարիչ Տնօրէնին իր Մոնթեվիտօ Ա. Հայ Եկեղեցւոյ այցելութեան միջոցին իրեն ի պատիւ տրուած հաշկերոյթի մը ըմբացքին:

«Բարի գալուստ կը մաղթենք մեր հիւրերուն: Մոնթէվիտէօ շնորհակալ եմ ինձի տրուած այս քաղցր պարտականութեան համար:

Այս գիշեր այս ճաշկերոյթի միջոցաւ մեր յարգանքի բաժինը կը բերենք Հայ Աւետարանչական Ընկերակցութեան կեդրոնի արժանաւոր եւ իմաստուն առաջնորդին, Գործադիր Տնօրէն Վեր. Տրքթ. Կիրակոս Զօփորեանին իր համեստափայլ տրկնոջ՝ Երբուհին եւ նաեւ Արժենիքին Հայ Աւետարանչականի մասնաճիւղի վարչական ներկայացուցիչ տրկին Ռազմուհի Ուրորեանի։ Մենք չնորհակալ ենք որ իրենց ներկայութեամբ մեզ կը պատուեն։

Վեր. Տոբթ. Կ. Զօփուրեանի իմաստուն առաջնորդութեամբ, իր հեռատեսութեամբ, ուղիղը դատելով մէջ եւ անմիջական որոշելու կարողութեամբ, Հայ Աւետարանչականին համար նոր էջ մը բացուեցաւ: Աստուծոյ բարձր կարողութիւններով օփուած այս հայորդին Հայ Աւետարանչականի միջոցաւ աշխարհի բոլոր ցամաքամասերը կը թռչի, կը ճամբորդէ եւ նոյնիսկ շատ անգամներ իր կեանքը վտանգի դնելով, ուր որ կարիքը կայ հոն օգնութեան կը հասնի:

Հայ Աւետարանչականը մեծ գործունէութիւններ ունեցաւ այս վերջին մի քանի տարիներուն Աշխարհի բոլոր անկիւնները զտնուող հայու-թեան օգնեց, ծառայեց կրօնադէպնե-րուն, եկեղեցիներուն, դպրոցնե-րուն, ապագայ խոստացող ուշիմ ու-սանողներուն, գործէ քաշուած հո-վիւններուն ու ուսուցիչներուն եւ անկեալներուն բարի Սամարացիի նման իր օգնութեան բազուկները եր-կարեց օգնեց, սիրեց, եւ ծառայեց: Անխափր բոլոր հայ ազգի զաւակնե-րը, այս վսեմ գործերուն համար Հայ Աւետարանաչականին ցոյց կուտան



Զախեն աջ՝ Պր. Արմեն խրոբեան,  
Ատենապետ՝ Ուրուկուայի Առաջին  
Հայ Աւետ. Եկեղեցւոյ: Վեր. Կ. Զօ-  
փուրեան, Գործադիր Տնօրէն՝ Ամե-  
րիկայի Հայ Աւետարանական Ըն-  
կերակցութեան:

իրենց յարգանքը, գնահատանքը, եւ  
իրենց բացարձակ վստահութիւնը:

Հեռատես է վեր. Տոբթ. Կ. Զո-  
փուրեան: Ան իր հեռատեսութեամբ  
կրցաւ Հարաւ. Ամերիկայի մէջ Հայ  
Աւետարանչականի մասնաճիւղեր  
հաստատել իրենց պաշտօնական շէն-  
քերով: Պրազիլ, Սան Փաւլօ, Արժեն-  
թին, Պոնթէփիտօ: Եւ Ուրուկուայ,

Մենք սրտանց կը շնորհաւորենք Վեր. Տոբթ. Կիրակոս Զփոլորեանի անխոնջ, յարատեւ եւ Աստուածավայել աշխատանքը: Անոր համար ծառայել գոհունակութիւն մըն է նոյն իսկ նկատի չառնելով իր յոգնած ու ուժասպառ վիճակը: Իրեն Եւ իր համեստափայլ տիկնոջ՝ Երբողմէիին երկար եւ առողջ կեանք կը մաղթենք, Աստուած զիրենք օրհնէ:

Հպարտ ենք Հայ Ատետարանչակա-  
նով եւ անոր իմաստուն գործադիր  
տնօրէն վեր. Տոքթ. Կիրակոս Զօ-  
փուրեանով: Իմ յարգանքներս»

Իմ յարգանքներս,

ԱՐՄԷՆ ԽՐԼՈՒԲԵԱՆ

Ատենապետ՝ Ուրուկուայի  
Առաջին Հայ Աւետարանական  
Եկեղեցւոյ Հոգաբարձութեան

ՀՈՒՐԵՐ ԹԵՀՐԱՆԱՀԱՅ  
ԱԿԵՏԱՐԱՆԱԿԱՆ ԵԿԵՂԵՑԻԷՆ

Այցելութիւնս Նոր Զուղայի—Հոկտեմբեր 3, առաւօտ ժամը 8-ին մեկնեցի ղէպի Իսֆահան—Նոր Զուղայ։ Կէսօրից յետոյ ժամը 4-ին հասայ նշանակէտիս։ Ժամկոչ Մկրտիչ իմանալով զաղուստս պատրաստել էր Ս. Պօղոս եկեղեցու հիւրասենեակը։ Մի քիչ հանգչելուց յետոյ զնացի տեսնելու մեր երեխաների հոգատար Տիկ. Թելմա Հայրապետեանին։ Նրանից իմացայ որ Անուշիրվան զբարոցի հայ աշակերտների թիւը զգաւորօրէն պակսած լինելով մնացեալները հայ ուսուցիչների հետ Կրթական Տնօրէնութեան կարգադրութեամբ փոխադրուել են Հայոց Շահ Ապպաս զարոցը։ Այսպէսով մէկ զարուց աւելի կեանք ունեցող Աւետարանական զարոցը կը զազարի գոյութիւն ունենալուց։

Տիկ. Թելմայի եւ Հայկ եղբայր  
Հայրապետեանին հետ խորհրդակցա-  
բար որոշեցինք մեր նպաստը շարու-  
նակել հայ կարօտ ուսանողներին ու-  
րոնք փոխադրուել են Շահ Ապպաս  
Հայ Ազգային դպրոցը:

Իսֆահանից դեպի Թեհրան 30 քիլոմետր հեռու ճանապարհի աջ կողին ընդարձակ դաշտի վրայ կը շինուի Շահինշահի նոր քաղաքը արդիական ծրագրերով: Ի մէջ այլոց 400 հայ ընտանիքներ եկած Իսֆահան-Նոր Զուռաից եւ Իրանի այլ քաղաքներէ

Հայրապետականության այլ փառաբանողական ստատուել են այս տեղ: Հոկտեմբերի 4, կէսօրից յետոյ Պր. Վահիկ Հայրապետեանի հետ գնացիւնք այդ նոր քաղաքը տեսնելու եւ մի գաղափար կազմելու: Ծրագիրը ընդարձակ եւ մեծ է, հազարաւոր բնակարաններ արդէն կառուցուել են, արդի ճարտարապետութեան բոլոր պայմանները լրացնող: Կառուցուել են դպրոցներ եւ մարզադաշտեր եւ մի քաղաքի յատուկ այլ հաստատութիւններ: Հայ երեխաների յատուկ դասաւանդութիւն կայ: Եկեղեցիի շինութեան համար էլ ծրագիր կայ, բայց դեռ չէ շինուել: Առիթ ունեցանք մէկ երկու հայ ընտանիքներ այցելել, որոնք մեզի ջերմ ընդունելութիւն արեցին, իրենց բնակարաններից եւ այդ տեղի

կեանքի պայմաններից գոհ էին ե-  
րեւում: Ուզում էինք որ շատեր միա-  
նային մեզ աղօթքի մէջ խնդրելով  
Տէրիցը որ մեզ էլ մի անկիւն շնորհի  
աղօթքի եւ պաշտամունքի համար,  
այս նոր քաղաքի մէջ: Ուր որ էլ գնան  
մարդիկ Աւետարանի լոյսին պէտք  
ունեն եւ մեր նուիրական պարտակա-  
նութիւնն է այդ լոյսը սփռել ամէն  
կողմ:

ԼՈՒՐԵՐ՝ ԹՈՐՈՆԹՈՅԻ ՀԱՅ  
ԱԿԵՏԱՐԱՆԱԿԱՆ ՀԱՄԱՅՆՔԷՆ

Թորոնթոյի Հայ Աւետարանական Համայնքը կը բաղկանայ 140 ընտանիքներէ որոնց մօտ 20-ը տեղական կամ Եղբայրական Եկեղեցիներուն հետ կապ ունենալով հանդերձ, Հայ Աւետարանական Համայնքին մաս կը կազմեն: Իսկ Թորոնթոյի շրջակայքը, Գէմպրիճ, Սենթ Քաթըրինը, Էւայլն, Հայ Աւետարանական ընտանիքներու թիւը մօտ 35 է. որով, 175 Հայ Աւետ. ընտանիքներու հետ ուղղակի կամ անուղղակի ծառայութեան եւ հաղորդակցութեան մէջ ենք, պարբերական այցելութիւններով, կրօնական պարտականութիւններով (Մկրտութիւն, Պսակ, Յուզարկանութիւն) եւ թերթ ու քարոզներով: Իսկ Գէմպրիճի մէջ, բացի ձմեռուան եղանակէն, ամիսը մէկ պաշտամունք կը կատարուի որուն Հայ Ժողովուրդը անխտիր կը յաճախէ եւ ուր միջին-ներկայութիւնը կը հասնի 50-60ի: Մեծ յոյս ունինք կ'ըսէ Պատուելի ձիգմեճեան, որ հոն նոր եկեղեցիի մը գոյացումը մօտալուտ է:

\* \* \*

Գնանատահայութեան թիւը ընդհանրապէս, իսկ Թորոնթոհայութեան թիւը մասնաւորապէս, տարուէ տարի մեծ յաւելում կրեց, գրեթէ կրկնապատկուեցաւ: Ներկայիս, Թորոնթո եւ շրջակայքի Հայութեան թիւը մօտ 12,000 է, եւ ուր երեք համայնքներ եւ անոնց կողքին զանազան հայ եղբայրակցութիւն, կուսակցութիւն, ընկերակցութիւն եւ հաստատութիւններ, առանձնական կամ միասնական ձեռնարկ կամ գործունէութիւններ կ'ունենան, գրեթէ ամէն շաբաթ մէկ կամ աւելի անգամներ եւ որոնց կը հրաւիրուին յաճախ կղերներ անխորի, մասնակցե-

լու կամ բաժին վերցնելու, եթէ հարկ  
ըլլայ: Կրթական, թատերական,  
մարզական, երաժշտական, բարեսի-  
րական, ձայնասփռային եւ այլ ազ-  
գա-կրօնական, ընկերա-մշակութա-  
յին ձեռնարկ, յայտագիր կամ հա-  
մագգային տօնական հանգիստութիւն-  
ներ իրենց ազգային թոյր ու բոլորով  
Հայութեան հաճոյքն ու հպարտու-  
թիւնն են: Թորոնթոհայութիւնը իր  
Շարաթօրեայ եւ Ամառնային Դըպ-  
րոցներով եւ այլ մանկանց յատուկ  
Կիրականօրեայ դպրոց, բրգչախումբ,  
պարախումբ եւ սկաուտական խումբ-  
երով հայեցի դաստիարակութիւն  
կը ջամբէ, եւ կը ջանայ Հայ ոգին,  
հայ երգը, հայ հաւատքը որպէս  
կանխեղ անմար, եւ որպէս ողիմ-  
պիական ջահ պայծառ, փոխանցել  
նոր սերունդին:

ՍԱՆ ՓԱԻԼՈՅԻ ՀԱՄԱԼՍԱՐԱՆԻՆ  
ՀԱՅԱԳԻՏԱԿԱՆ ԱՄՊԻՈՆԸ

Միութեանս Վարդէ Տնօրէն՝ Տըքթ.  
Կ. Զօփուրեան, Սան Փաւլօ իր աշ-  
ցելութեան միջոցին, պատուր ունե-  
ցաւ ծանօթանալու Փրօֆ. Եսայի Օ-  
հաննէս Բերուզեանի, որ կը ղեկա-  
վարէ Սան Փաւլոյի համալսարանին  
Հայագիտական Ամպլիոնը: Հայագի-  
տական Ամպլիոնը, Փրիւստփայու-  
թեան եւ Ընդհանուր Գիտութեանց  
բաժիններու մէջ գտնուելով, մաս կը  
կազմէ Արեւելեան Լեզուներու Մաս-  
նաճիւղին:



Փրօֆ. Քերուզեանի հետ իր գրասենեակին մէջ:

Մեկնում—Վեր. Աւետիս Զարիֆեան, 17 Դեկտեմբեր 1977ի առաւօտ մեկնեց դէպի Հայկալ, Սուրիա, ուր պիտի կատարէ աւետարանչական ժողովներ: Վեր. Աւետիս Զարիֆեան երեք շաբաթ Թեհրան անցուց. եւ այս ընթացքին ամէն օր աւետարանչական պաշտամունքներ կատարեց Հայ Աւետարանական եկեղեցում եւ Հայ Աւետ. Եղբայրական եկեղեցում: Տէրը օրհնեց իր Խօսքի քարոզութիւնը ու շատ հոգիներ ապաշխարութեամբ նոր քայլ առին եւ շատ ուրիշներ վերանորոգուեցան հոգեւոր կեանքի մէջ: Մենք ուզում ենք չնորհակալու- թիւն յայտնել մեր եղբօր իր տարած աշխատանքների համար մեր մէջ, եւ աղօթում ենք որ Տէրը արգիւնաբեր անի ամէն տեղ իր ծառայութիւնը Աւետարանի տարածման գործին մէջ: Փառք Աստուծոյ իր այս նուիրեալ ծառային համար:



Սան Փաւլոյի համալսարանին տպա-  
ւորիչ շէնքերէն մէկը:

Հայկական Ամպիրոնը հարազատ  
մէկ մասնիկն է Պետական Համալսա-  
րանին: Ուրիշ ոչ մէկ տեղ, բացի



# OBITUARIES

## ALBERT ABRAHAM HARTUNIAN

Albert Abraham Hartunian, beloved husband of Mary Kludjian Hartunian, father of Calvin and Jeanette Olson, grandfather of four grandsons, brother of Helen Chakmakian, Rose Antrassian, Lydia Minassian, and Rev. Vartan Hartunian, made the transition from this life to Life Eternal on Sunday, November 13, 1977, at his home in Wynnewood, Pennsylvania, and memorial services were held in the Armenian Martyrs Congregational Church Havertown, on November 18, 1977.



Albert A. Hartunian

Albert was born on April 10, 1904, to Badveli Abraham Harootune Hartunian of Severeck and Shushan Kazanjian Hartunian of Musa Dag. Severeck is that tragic city in which his father Abraham in 1895 experienced the first of seven massacres, having been left for dead after sustaining the blows of a Turkish axe. (See *Neither to Laugh Nor to Weep*, pages 10-15)

Albert grew up in Zeitoon and then in Marash—the two cities in addition to Severeck where Badveli Abraham Hartunian served as Minister of the local Armenian Evangelical Churches.

Albert had organized his own service in a "Guideline" sheet, and also donated his body to the Wills Eye Hospital and the Deafness Research Foundation.

His brother, who conducted the memorial service assisted by Dr. Peter Doghrangi, said of him: "Brother Albert knew Jesus as the Way. In his Will, he requested that the following be read at his memorial service: 'I, known to you as Albert Abraham Hartunian, am not in the body any more. I am now free. My reality has not changed or altered except that I continue to live in

another etherial dimension, free from the limitations imposed by an earthly body. I have now found the Truth. This is the Truth and the Life. If you wish to honor me, love one another. Heaven is not only a place, but a state of realization. Heaven is where one is. Heaven is within the heart and mind. You will find it only when you radiate love to all mankind and the universe... Rejoice! I'll meet you when you come over.'

"Brother Albert instructed us to have his body cremated and the ashes scattered on the Delaware River. Why did he do this? When in 1922 we arrived in Philadelphia, the Benjamin Franklin Bridge was being built. It was completed a few years later. He would go to the middle of the bridge and watch the great Delaware River—a free river flowing through a free land out to the ocean. Having come from a land of slavery and death, he must have felt the symbolism strongly and must have wanted to be as free as that river, that land, and that ocean!

*'Roll on, thou deep and dark blue ocean, roll!... Time writes no wrinkle on your azure brow; Such as creation's dawn beheld, thou rollest now!'* " (Lord Byron)

Our sympathies to his loved ones.

## DR. PERCIVAL BAILY

Dr. Percival Bailey's influence was so great that a Japanese surgeon, trained under him, was so inspired by him as to travel to the U.S. to visit his tomb to pay his respects. Dr. K. Tanaka also extended his courtesy by mailing a substantial memorial gift in his name. Governor Adlai E. Stevenson said of him: "A distinguished American to whom Illinois and I are indebted."

Dr. Bailey received his doctor of medicine degree from Northwestern University and his doctorate of philosophy from the University of Chicago, both in 1918.

While he was at the University of Chicago he met Miss Yevnige Bashian, sister-in-law of Rev. Antranig Bedikian, fell in love with her and soon they were married. Since then he was known to the Armenian community in Chicago as their beloved "pesa".

Dr. Bailey studied under the world-famous neuro-surgeon, Dr. Harvey Cushing, in 1919-1920 and 1921-22 and



Dr. Percival Bailey

1925-26, and with Dr. Alfred Forster in Breslau in 1932.

He was named to the French Legion of Honor for his contributions to medical science, and was member of the Order of Merit of the Federal Republic of Germany.

He came to love the Armenians, studied Armenian history and learned to converse in the Armenian language. He believed in the AGBU wholeheartedly and was a member for over thirty years. Whenever an Armenian organization or individual asked him for a favor, such as speaking at a meeting or his service medically, he graciously responded to the request.

Percival Bailey was a product of that portion of southern Illinois known as "Little Egypt". From this austere, "under-privileged" area he rose to a pre-eminent position as a neurosurgeon, a neurologist, a psychiatrist, a neuro-anatomist, physiologist and pathologist. This world-renowned scientist has written a series of autobiographical notes in the earthy, outspoken manner typical of him. He has discussed his youth, his education, many of his experiences, and his philosophy.

Dr. Bailey, 81 died Aug. 10 at Evanston Hospital. A 33-year resident of Evanston, Ill. he lived at 731 Lincoln St.

## MR. EDWARD YERVANT YERANIAN

Mr. Edward Yervant Yeranian passed away on February 20, 1977, after a long illness. Funeral services were held on February 23rd in the Chapel of the Immanuel Congregational Church in Hartford, Rev. Robert L. Edwards and Rev. M.M. Koeroghlian officiating. He was interred in the Rose Hill Memorial Park in Rocky Hill.

Yervant was a man of few words and quiet habits, yet possessed an underlying sense of humor which surfaced as he related anecdotes and jokes to highlight a conversation. He was a man of principles. His honesty, integrity, and sense of fairness could have never been compromised, even at the risk of unpopularity. His loyalty and personal sacrifice to help support his parents and sisters during the early years of their settlement in this country was a living proof of his values and sterling character. The same kind of dedication was extended, later on, to his own family—his devoted and loving wife, his two bright and lovely children, Edward Alan, 17, and Anita Rose, 15 who survive him.

## MR. GARABED MALOOTIAN



Mr. Garabed Malootian

Mr. Garabed Malootian, a dedicated Christian, born in Huseynig, Kharpert, died on June 31, 1977 after a short illness. Funeral services took place on July 2nd, at the Taylor Modeen Funeral Home, with Rev. Peter Elvin officiating.

Rev. Elvin reflected briefly on the life of Mr. Malootian, stressing strongly his Christian and charitable deeds and his active presence in the AGBU circles.

Mr. Malootian has attended the Armenian Evangelical Boys' School of Kharpert and is a graduate of Yeprad College.

Surviving are, his wife, Mrs. Malootian; daughter, Aznive Malootian; sister, Maritza Kzirian; sister-in-law, Maritza Depoyan, and Chopourian and Hintilian families and all the relatives who cherish his unselfish love and devotion.

In lieu of flowers donations were made to the AGBU and the AMAA.

## 10TH ANNIVERSARY MEMORIAL SERVICE FOR REV. HOVHANNES APKARIAN

It was a brief but impressive service which coincided with the Sunday morning service of the Armenian Congregational Church of Chicago, Ill. on September 18, 1977. Many parishioners and friends attended the service to pay their respects to the memory of their beloved Badveli.

Personal recollections and testimonies were made by the Minister, Rev. B. Darakjian, Mr. Richard Dagdigian, and Mr. Richard Koomjian. Mr. Dagdigian reviewed briefly the circumstances under which Rev. Apkarian began and continued his ministry in this Church. Mr. Koomjian pointed out the importance of the kind of impressions that we leave on each other while we are in this life and such qualities that Rev. Apkarian valued having "his eye high on fellowship, on communion of spirit."

Rev. Darakjian went back to his own early years in Aleppo and talked about some of the impressions that Badveli Apkarian had left upon him as a teenage boy. "At this moment," said Badveli Darakjian, "I would like to testify to Badveli Apkarian's influence upon my life. Who knows, may be his simple life, sincere faith and powerful preaching played important roles to incline my heart and mind to the church ministry, and after so many years and through divine wisdom and guidance to serve in the same church which he served during the last ten years of his life."

Following the service the congregation was invited to the Social Hall to participate in the special Memorial Coffee Hour.

May the Lord bless for us the services of the Reverend Hovhannes and Mrs. Apkarians for His glory, and may the Badveli's memory and spiritual presence remain with us. Amen.

## MR. KARAKIN KARAKASHIAN

Mr. Karakin Karakashian, beloved husband of Ephronia Shnorhokian Karakashian, father of Nishan and Sona Johnston, and brother of Hovsep and the late Misak, made the transition from this life to Life Eternal on Sunday, September 25, 1977, at age 82. Services were held for him on Wednesday, September 28, at St. James Armenian Apostolic Church, Watertown. Mr. Karakashian was most at home in matters of the spirit, continuously

reading and meditating on the thoughts in *Loos*—the Armenian translation of the *Upper Room*—which was mailed to him from Beirut. A faithful Loosavorchagan, a founding-father of the St. James Armenian Apostolic Church of Watertown, and with his late brother Misak, the contractor and builder of that Edifice, he with his own hands moved the corner stone of that Church and placed it where it now stands as a monument to his courage, strength and faith. He loved his Lord, his Church, his People, and brought honor to his family and friends. Having a creative mind, with artistic zeal and geometrical concepts, he not only carved beauty in stone, but made beautiful his soul by smoothing out the roughness of selfishness and sin and striving for the image of Jesus Christ. A man of humility, not seeking or receiving praise, he lived life to the fullest and at his death, expressed love in the extreme both for God and for his loved ones. Blessed be his memory.

## DR. STEPHEN SVAJIAN HISTORIAN OF ARMENIA

Dr. Stephen G. Svajian, a dentist and writer on Armenian history, died Saturday after a long illness at his home at 542 Third Street in the Park Slope section of Brooklyn. He was 71 years old.

His book "A Trip Through Historic Armenia," published early this year, described areas in Turkish Armenia in ancient times, as they were in his youth and as they are today. For the 643-page volume, he translated into English primary sources and eye-witness accounts of the 1915 massacre of Armenians by Ottoman Turks, which occurred during his childhood in Kayseri in Anatolia, Turkey.

Dr. Svajian had recently completed a manuscript called "The Racial Characteristics of the Armenians" and wrote many articles on Armenian history and culture, particularly on anthropology, archeology and geology.

He came to this country with his family in 1923, received both his bachelor's and dental degrees at New York University and began his long-time practice in Brooklyn.

Surviving are his wife, Dr. Pergrouhi Najarian Svajian, who is a professor of psychology of education at Brooklyn College; a daughter, Sylva, and two sisters, Nevart Svadjian and Nuver Kasakian.



## MRS. ELMAS BOYAJIAN

A long, dramatic life came to an end for Mrs. Elmas Boyajian on October 20, 1977 after a stroke in Alta Bates Hospital in Berkeley, California. Services were held at the First Armenian Presbyterian Church in Fresno with the Rev. Sarkis Papajian officiating on October 24, 1977.



Mrs. Elmas Boyajian

Born in October 14, 1885 in Mezire, Kharpert, she was the sixth child of Sarkis and Sara Aresdakesian Apkarian. She graduated from Euphrates College in 1906 and taught school for three years until her marriage to Rev. Armenag Sarajian. In the debacle of 1915 she lost many members of her large family but miraculously reached Aleppo with her five year old son who died shortly thereafter. Her baby daughter had to be abandoned, and her three year old son disappeared. In Aleppo for five years she served as a foster mother and teacher to countless orphans in an institution that cared for 10,000 homeless. An elder sister, Mariam Bartigian in Providence, R.I. was instrumental in bringing her to America where she subsequently met and married Haroutoun Boyajian in 1921. Mr. Boyajian was a builder and contractor. Both husband and wife labored devotedly for Armenian causes and organizations often serving as officers in the AGBU, AMAA, the Armenian Euphrates Evangelical Church of Providence and later in the First Armenian Presbyterian Church of Fresno, a city to which they retired in 1947.

One of the most poignant episodes in her life took place in 1945 when she was reunited with the son lost in 1915.

Mrs. Boyajian, a widow for 10 years, made her home in Orinda, Calif. with her daughter, Rose B. VanDyke, who survives. Also surviving are her grandchildren, Carl, Joyce, Eric and Bruce VanDyke and Karla and Karl Sarajian. Despite tragedy and ordeal she kept a triumphant faith. Her unselfish love and devotion are a legacy her bereaved family will always cherish.

## Instead of Obituary

Սիրեցեալ Մայրիկիս, էիզա Կա-  
զէրեանի յիշատակին, որ վախճանե-  
ցաւ Հոկտեմբեր 31, 1977-ին:



Mrs. Eliza Gazer

## ԻՄ ԱՆՈՒՇ ՄԱՅՐ

Մայր իմ, մայր իմ անհուն էր սերդ  
անգին,  
Ոհ ինչ փաղր էր քու դէմքն  
Աստուածային,  
Պարտիմ քեզ միշտ երախտագին  
Որ հոգացիր, գուրգուրացիր,  
Բազուկներով մէջ  
Զիս պաշտպանեցիր:

Մայր իմ, մայր իմ մաղթանքս էր իմ  
համակ  
Որ ապրէիր ուրախ ու կենսունակ,  
Յարգանք քեզ միշտ իմ անուշ մայր  
ու անբառամբ քու սերն յաւէտ  
Իմ սրտին մէջ վառ  
Պիտմնայ իմ մայր:

Իմ ամնոռանալի անուշիկ մայրի-  
կիս այս տողերը որ իմ «Ամպ ու Ա-  
րեւ» հատորիս մէջ գրած էի քու սի-  
րոյդ եւ նուիրմանդ ներշնչումն էր  
որ արտայայտած էի, ուստի դարձեալ  
քեզի կը նուիրեմ:

Հանգիստ, յոգնաբեկ ոսկորնե-  
րովդ: Հրեշտակի մը նման գեղեցիկ  
ծաղկեփունջերու տակ ննջեցիր: Յի-  
շատակդ վառ աստղի մը նման պիտի

մնայ անմար: Դուն իմ սրտիս մէջ  
միշտ քարմ պիտի մնաս: դուն չես  
մահանար իմ փաղցրիկ մայրիկ:

Ամմիթաբ զաւակդ,  
ԼՈՒՍԻՆ ԹԱՇՃԵԱՆ

The AMAA Board of Directors extend  
their heartfelt condolences to the families  
of the deceased through the medium of the  
AMAA NEWS.

- \*Mr. Edward Yeranian  
Newington, Conn. February 20, 1977
- \*Mr. Harbig Shekerjian  
Emerson, N.J. December 22, 1977
- Mr. John Chatalbash  
Brooklyn, N.Y. December 21, 1977
- \*Mrs. Mildred Demirjian  
Astoria, N.Y. December 15, 1977
- \*Mr. Mihran Dokouzian  
Astoria, N.Y. December 13, 1977
- Dr. Stephen Svajian  
Brooklyn, N.Y. December 10, 1977
- Mrs. Beatrice Lazarian  
Asbury Park, N.J. December 9, 1977
- \*Mr. Stanley Medzian  
Burlingame, CA December 4, 1977
- \*Mr. Yervant Avakian  
Saugerties, N.Y. December, 1977
- Mr. Albert Hartunian  
Wynnewood, PA November 13, 1977
- Mr. Yervant Barsoumian  
Junieh, Lebanon November 2, 1977
- Dr. Haig Dilsizian  
Scarsdale, N.Y. November 1, 1977
- \*Mrs. Satenig Hasserjian  
Munster, Indiana November 1, 1977
- \*Mrs. Eliza Gazer  
Dumont, N.J. October 31, 1977
- Mrs. Laura Ansoorian  
Los Angeles, CA October, 1977
- \*Mr. John Hovsepian  
Woodstock, N.Y. October, 1977
- \*Mrs. Victoria Tegnazian  
NYC, N.Y. October, 1977
- \*Mr. Karakin Karakashian  
Watertown, Mass. September 25, 1977
- \*Mrs. Satenig Hagopian  
Liverpool, N.Y. August 24, 1977
- \*Mrs. June Z.J. Yoseph  
Bellevue, Washington July 20, 1977
- Mr. Garabed Malootian  
W. Hartford, Conn. June 31, 1977
- \*Rev. Roupen Kayayan  
Seine, France May, 1977

## Donations in remembrance of:

- \*Araxie Adams  
Santa Rosa, CA 1976
- \*Mr. Peter Sunukjian  
Troy, N.Y. 1975
- \*Mr. Charles Sherinian  
Alameda, CA

\*Signifies that memorials were designated  
for AMAA.

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January 1978 list.

## LIST OF AVAILABLE BOOKS

(LEGEND: pb = Paper Bound; hc = Hard Cover; \* = In Armenian)

- 93 Arlen, J. Michael. Passage to Ararat(hc) ..... 8.95
- 93 Armaghian, Arsha Louise. Arsha's World and Yours, (hc)..... 4.95
- 93a Armenian Assembly. Directory of Armenian Scholars (pb) ..... 3.00
- 93b AEU-NA. Armenian Evangelical Bilingual Hymnal (hc) ..... 5.00
- \* 1. Armenian Evangelical Union of The Near East, (hc) ..... \$2.50  
Hokevor Yerker
- \* 2. Armenian Evangelical Union of The Near East, (pb) ..... 50  
Krisdonyah Undaneekin Teru Ungerootyan Mech
- \* 3. Armenian Martyrs' Cong. Church, Phila., Pa., (pb) ..... 1.00  
Seervadz Avedaranagan Yerker
- 4 Arpee, Leon. A Century of Armenian Protestantism. (pb) ..... 1.00
- 4a Ashjian, Sarkis. Classical Armenian Short Stories, (pb) ..... 2.50
- \* 5. Athanas, Hour A. Nushooyner Yev Nushkharner, (pb) ..... 3.00
- 5a Atikian, Martha. Armenians' Names, (hc) ..... 3.50
- \* 5b Bakalian, Samuel. Koyabadjaru Gyankis (pb) ..... 3.00
- \* 5c Bakalian, Rev. S., Loosy Kishervan Mech (pb) ..... 10.00
- 7 Barsumian, Nazareth. Stowaway to Heaven (hc) ..... 2.00
- 8 Bedikian, Rev. A.A. The Golden Age in the 5th Century) ..... 2.50
- \* 9 Bedikian, Rev. A.A. Kissagaran, (pb) ..... ea. 2.00
- \*10 Bedikian, Rev. A.A. Jrak (Vols. 1,4,5), (pb) ..... ea. 2.00
- \*11 Bedikian, Rev. A.A. Martik Yev Jamanagi  
Mudadzouner (pb) hc) ..... 5.00
- \*12 Bedikian, Rev. A.A. Dzaghgaghgagh Mudadzouneroo ..... 5.00
- \*13a Berberian, Haroutune. Parez Louyse Nor Tareshirchan (pb) ..... 3.00
- 13b Berberian, Vahe A. Sacred Music Record (45-RMPstereo). Donation  
Bible, NT. No. M243X. 5 1/4 x 4 1/4, lg. pr., leather ..... 9.00
- \*14a Bible, Armenian New Testament (in Eastern Armenian), (hc) ..... 10.00
- \*14b Bible, Armenian OT & NT, size 9"x5 1/2" (hc) ..... 7.50
- \*14c Bible, Armenian NT, size 8 1/2"x5 3/4" (hc) very large print ..... 7.50
- 18a Callan, Carnegie S. The Gospel According to The Wall  
Street Journal (pb) ..... 3.95
- 18b Callan, Carnegie S. Today's Pastor in Tomorrow's World (hc) 6.95
- \*19 Chakmakjian, Rev. H.A. Hye Avedaranagan Yegheghetsin  
Yev Hye Joghovortu, (pb) ..... 1.00
- 19a Chakmakjian, Rev. H.A. Can Israel And Arabs Be Reconciled?  
The Palestinian Conflict in Biblical Perspective (pb) ..... 1.00
- 50 Chopourian, G.H. The Armenian Evangelical  
Reformation: Causes and Effects, (hc) ..... 5.75  
(All proceeds property of AMAA)
- 50a Chopourian, G.H. Our Armenian Christian Heritage. (pb)  
Appropriate for Teenagers. (All proceeds property of AMAA) ..... 1.50
- 50b Cone, K. Lawrence (Conedrajian).  
Armenian Church Architecture (hc) ..... 10.00
- \*53 Goergizian, Rev. A.A. The Paulician-Tondrikian  
Movement in the Armenian Church (hc) ..... 5.00
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